### OUR SCHOOL METHODS

A Dispassionate Discussion of Prevailing Methods of Education.

The Public School vs. the Denominational Plan-The Attitude of the Adherents of the Latter System.

On Tuesday evening, at the meeting of the Century Club, Rev. Francis H. Gavisk, rector of St. John's Roman Catholic Church, was the principal speaker, his topic being "Denominational Education." A

complete report of his address is appended: The education question is one that is always before us in one form or another. Probably there is no other public question upon which there are so many varied theorles as upon this topic of education. There is no longer question of utility and necessity of education for the masses; it is essential for the safety and permanency of our institutions, needful to make intelli-gent citizens. With universal suffrage must go universal education, for without education the right of suffrage cannot be exercised either intelligently or conscientiously. As it is, moreover, the policy of the country that the varied nationalities which compose the population be assimflated into the "American character," universal education is the most rapid factor in that policy. There are, indeed, a few pessimists who are painfully alive to some disadvantages in the plan of universal education, such as the creation of new wants and artificial needs which cannot be satisfled, and the subsequent discontent, yet there is no parent who does not wish to give his child "a better bringing up than his had been."

A phase of the education question which is now attracting attention is "denominational education.' The advocates of denominational education contend that education is incomplete unless it be religious, that Christian children have a right to Christian education in harmony with the beilef of their Christian parents. There are various theories regarding the right to educate. There are those who contend that this is a function of the state, and that the state alone has the right to impart instruction in the elementary branches, They would prohibit all private elementary schools, make attendance of public schools compulsory, and would provide text-books at public expense, and even clothing and food for pupils when necessary as an adjunct of the business of education. The recent attempts at legislation in that direction by illinois and Wisconsin is to application of that principle to its widest consequence. According to this theory, parental rights are reduced to a minimum, the child is, primarily, a ward of the Nation; of course, there is no recognition of the relation of the child to its Creator and a hereafter, because that is entirely ignored, if not openly denied. It is the resuit of socialism and the modern tendency toward centralization and paternalism in government which looks upon law as the summum bonum and upon legislation as the panacea for every !!!. It is a kind of deification of the State and an abridgement of liberty in its tenderest relationthe natural right of a parent to educate his

The function of education is, at best, but the accident of government, and not an essential feature of it. It assumes to further protect and to organize education and to provide the means necessary to carry it on, because in a matter of such importance as universal education, if left to individual effort, many would neglect this duty. But In the assumption of this function the State should not ignore individual rights

As a State it cannot teach religion nor favor one creed more than another without floing injustice to one or more classes of its citizens, therefore, it limits itself to the purely secular branches, "nonsectarian," as it is called. But this is unsatisfactory to a very large element of the population, who conscientiously hold that religious education, going hand in hand with the pure secular branches of knowledge, is the only true education. This is the kind of education advocated by the friends of denominational ed-

To educate is to draw out and develor the latent powers of a given subject in relation to its end. "Education," says Webster, "is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellerct, the estab lishment of the principles and the regulation of the heart." Man is created for an eternal destiny, and has duties in his relation to his Creator. Education to be perfect, must consider man in his entirety and must draw out the powers of his soul with relation that eternity and to Being who is the source of all knowledge and all good. To exclude religious instruction is to exclude consideration of God, whose existence and attributes are so mingled with all knowledge that to attempt to separate them into a distinct

science is an absurdity. RELIGIOUS TRAINING NEEDED. Cardinal Gibbons, in his book, "Our Christian Heritage," says: "Every philosopher and statesman who has discussed the subject of human governments has acknowledged that there can be no stable society without justice, no justice without morality, no morality without religion, and no religion without God."

Education of the intellect alone cannot form the moral man; it may elevate and refine taste, but, as Archbishop Ryan says: "Morality requires sacrifice; sacrifice renish adequate motives stronger than those that move to sin, to decide for the right against the wrong; for the pure against

If there be such a thing as "nonsectarian" education it must be absolutely godless and thus has more of a tinge of agnosticism and Christianity. It may be said that moral ly and to the church. Experience has shown that this is insufficient. In the famlly there are those who have not the ability, hose who have no time, and those who have no inclination to impart this instruction. Conceding the potency of the home and the church in the formation of Christian character and the fostering of religious principles, it may be said that the church is more successful in maintaining religious convictions already formed than in inculcating religion in children. Sunday school is limited to one hour a week and that is conscientiously considered insufficient in a matter of such importance as the moral being and the eternal destiny Who would be satisfied to leave the knowledge of arithmetic and geography to the home teaching of elders or to a single hour in the course of a week? I believe that there are very many who deplore this absence of religious training in education as an evil, and who accept nonsectarian eduand illiberality. They see the decay of that sterling religious character so conspicuous revolutionary forefathers, and the rapid advance of materialism and irreligion. The denominational plan of public educaden. I believe, offers the solution of the difficulty. It is in vogue in Canada, in Great Britain and in Germany. It conerves the principle of universal education.

bleh in Germany is compulsory, but mainta is the right of the parent to impart to its could, along with secular knowledge, an education in the religious convictions of his parents. I do not know to what extent the minational system is favored outside of he Roman Catholic body and perhaps the Protestant Episcopal and Lutheran bodies. is a deplorable thing that the subject broached without a suspicion that there is some treason at the bottom of it. I will be rank. I had some misgivings about selecting that subject for a paper before the Century Club. Yet the matter is simply a question of justice and right according to the view of a very large element of our population. The conducting of public schools and modes of public instruction are public questions, and just as much matter for public discussion as the tariff or bimetallism, and I know of no reason why citizens may not offer suggestions relative to the public schools in harmony with their religious convictions. We have permitted ourselves to assume a laudatory tone regarding our system of public instruction that admits of no criticism. If any one venture to say aught against it he thereby invites denuclation as an enemy of the Republic. Even Dr. Rice n his conscientious articles on the public schools of various cities did not escape. He system, taken as a whole, as "chaos," and was roundly denounced for it at teachers' meetings and institutes.

The question of denominational education as a remedy for the grievance of a part of the population merits a calm and mpartial consideration. The first notion to be vid of is the entirely unfounded one that the advocates of denominational education-call them at once Roman Catholics, because I am not acquainted with the sentiments of any other religious body-are opposed to the public schools as a system and are working for the abolition of universal education, I will say here that I do not know of a single Roman Catholic, ecclesiastic or layman, who would do aught, either to abolish the common schools of the country or to impair their efficiency.

NECESSITIES RECOGNIZED. NECESSITIES RECOGNIZED.

As to the question whether schools of higher and technical education shall be information are upon which there is one upon which are pinlon arross many, both Catholic and to the control of the term—twenty weeks—the school because of the system. The school because of the system that is one upon which there is a difference of spinlon arross many, both Catholic and to the township of the teachers and the enough story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school purposes, and the tenongh story. But people for public school beause of this. The School Board was required to 73 Warren sage was a samble of the traits and with rum traffic abolic purposes, and the tenongh story. But people for public school beause of the sective for the se

ducation, and hence the necessity of public means of education, is recognized by every reasonable man. I will quote from the circular on the school question recently circulated in Maryland: "We wish to be understood that it is not our purpose to interefere with the public schools. We only desire such a modification of the present common school system that the conscience of parents will be respected." Dr. Bartlett, of Baltimore, chairman of the archdlocesan school board, says: "I, for one, and I speak, I am sure, for all Catholics, believe that the fundamental principle of the school system, that of affording a primary education for every child of school age in the United States, is a vital one for the Nation." The German-American Catholic societies f Wisconsin, in convention at Milwaukee, day, 1890, declared: "We concede the neces-

sity of compulsory school laws, the neces-sity of public schools and the right of taxation for such purposes." The New York Independent very recently addressed the following questions to the dishops of the Roman Catholic Church in he United States: "First-is it the policy of your church to obtain a division of the public school fund?" "Second-Would you countenance a move-

nent in your diocese with such an object

The answers of twenty-nine bishops were published in the Independent of Jan. 11; later issues, I believe, continued the answers. I have seen only the issue of Jan. 1. The answers of that issue represented he extremes of opinion in the Catholic Church on the school question, from Archpishop Ireland and Eishop Keane to Arch-pishop Katzer and Bishop Zardetti. As a mit, the bishops deny the existence of any movement, or plan, or policy for the dirost of them favor some modification of the present system which would satisfy the conscientious convictions of their coreligonists on the education question. Three leclare that they would countenance such movement, but conditionally. One of them, the Rt. Rev. Dr. McGovern, Bishop of Harrisburg, makes the condition: "That ne right of the State shall be protected, and that liberty of conscience shall be guaranteed to all men." In conclusion, he says he would not accept any law which will not maintain inviolably for others the same rights as he asks for himself. The ishops, however, almost unanimously derecate the discussion of the question in he present state of popular feeling on the ubject. Several declare they will not take any action, but will wait for an awakening sense of justice that shall voluntarily acord some consideration to the conscienious scruples of the Roman Catholic body. In all of their letters there is a recognition f the necessity of a public school system. accompanied by a hope that the system nay at some future time be so modified as to do away with the feature they now ind objectionable. The letters were writen without previous conference, and may taken as a fair indication of the feelag regarding public school education in he Catholic Church. The Independent editorially comments on hese replies, but falls into that tone, of-

fensive and patronizing, which I regard is the unfortunate characteristic of the whole discussion. There is a supposition hat the other side is not worth considering; that any other plan than the present is It says that "the answers eem to be frank," and advises the public to assume that the bishops are honest in what they say, and to believe that they ire "not masking their real intentions," in offensive intimation that the prelates are isually given to double dealing. With regard to the reported movement in New York and Maryland to petition the legislature for grants for parochial schools. he ecclesiastical authorities disclaim all connection with it. Whatever there may be n the movement it seems to have arisen with the laity.

THE QUESTION OF MONEY.

Another notion to be rid of in connection with this subject is that there is intended a division of the school fund, and that the State is asked to pay for religious instruction in denominational schools. If by diriston of the school fund is understood the policy to pay over to the authorities of any denomination a portion of the public school funds for the use of its schools, I would say that I know of no one among the friends of the denominational plan who advocates or favors such a division. The school funds could be controlled according to the statutes of each State or municipality, and paid to teachers for work ictually done, just as, in many places, private and denominational charitable instituions are pald from public funds, so much per capita, for work done for the public by

these institutions. The State is not asked to pay for religious instruction; the basis of the claim for support is the secular education imparted, which the State uses and pays for when given in her own schools. Dr. John Bascom, late of the University of Wisconsin, in an article in the Forum March, 1890), sums it up in a few words. He says:"The public is interested in a certain kind and measure of knowledge, and not in the external performance of the act of imparting knowledge. The State has accepted the education given in parochial schools as epual excellence to that in the State schools; at the same time it has not recognized these schools in the distribution of money. The upport of two sets of schools is thrown on the conscientious taxpayers, and he is old that his redress lies in giving up a nethod to which his convictions have led nim. Here is 'taxation without represen-What are the plans proposed by the denominational schools? There is one empodied in the proposed Spellisy-Walsh bill, entitled "An act for the promotion of education throughout the State of New York." This is the proposed bill which aroused such opposition a few months ago among a large number of persons who perhaps had never

read of its provisions. The bill, shorn of egal verbiage, provides that "whenever any ndividual or body shall have established a hool for the free education of youth in he primary branches of education, viz. Reading, writing and arithmetic, and such school shall have been in existence for the term of at least one year, with no less than ubils in regular attendance, and shall have been submitted to a satisfactory inspection and examination thereof by the State, or local board of school trustees, or such other persons as may from time to time be designated for the purpose, the person or persons associated shall be entitled to receive from the State or city, county or listrict, each year, a share of all State or other moneys now directed to be apportioned and distributed among the commor schools, as directed by Chapter 555 of the aws of 1864; second, such sums shall be paid, provided such schools shall be always pen for inspection, and that the pupils shall have passed a satisfactory examination in accordance with the usages and regulations in force for the public schools of the State third, the provisions of this act shall apply only to primary and grammar schools, or schools in which the course of study is sub stantially equal to that in use in the public

This is the bill in brief. It has never been presented in the New York Legislature, with a petition signed with 800,000 names. The Poughkeepsie plan provides for the urriculum of the public schools in denominational schools and practically makes them a part of the public school system, while leaving the school under denominational control in all things except secular instruction. The plan is so called from the compromise between the local authorities of the city of Poughkeepsie and the pastors of the Roman Catholic Church there. The teachers are required to undergo the usual examinations prescribed by the board

of regents of the State University. duced in Minnesota in these places by consent of Archbishop Ireland, was a modification of the Poughkeepsie plan. The parochial school buildings were rented to he school authorities for \$1 a year, it is said, with a tacit understanding that the religious teachers were to be retained, and that Catholic pupils were to be assigned to the schools taught by the sisters, and that in other respects the school was to be a public school. The plan was abandoned after an experiment of one year, because it proved to be nothing more than the conversion of the parochial school into a public school. Whatsver may have been the supposed understanding regarding the assignment of Catholic pupils to the schools taught by the sisters, the agreement, which was denied by the public school authorities,

was not carried out, and the plan was CONTROLLED BY CIRCUMSTANCES. nois, Indiana and other States-the district described the system, or rather want of schools are practically denominational schools. This may seem surprising, but, under the circumstances, it is the only feasible plan in these localities. The people want religious education for their chilknow of a locality where the population is almost entirely Catholic. The church there owns a large and well-arranged school lding and maintains a school of four hundred pupils taught by sisters and a lay teacher during a term of forty weeks, whereas the adjoining school districts have but twenty weeks of a primary school. The church school is graded and some highschool branches are taught. During the ordinary district school term of twenty weeks the building is leased to the township | eral instances of this. The Boston school | the money, they will receive \$300, \$200 and

bors. The teachers have the usual county license and are under the supervision of the county superintendent, who, in that particular instance, is, or was, a Methodist minister. During the legal school term religious instruction is given only before the legal school hours. Not very far from the same locality is a settlement of German Lutherans who maintain a school for about forty weeks during the year under similar

The conditional aid given to higher

schools and academies by the State of New York under certain circumstances is as near an approach to legal denominational schools as we have in the United States. The University of the State of New York is a kind of legal fiction, having no local habitation. The board of regents have control of the "literature fund" and other moneys appropriated for the support of higher education in colleges and academies, and exercise a general supervision over them. Any independent academy or college can associate itself with the university, under certain conditions, and receives a from the funds at the disposal of the board regents. Many denominational schools high grade in New York State have placed themselves under the supervision of the board of regents and receive all proportioned according to attendance and examination results. Of the practical workings of this plan, the Rev. J. F. Mullaney, of Syracuse, N. Y., a brother of the late Brother Azarias, says respecting the dozen or more Catholic schools of higher educa-

tion under the regents: "We suffer no interference on the part of the State officials concerning our methods or our internal management, for the sole test is the success of our pupils in their examinations. Our teachers are not questioned as to their religion, nor is there any objection made to their religious habit, Our schools retain all their rights in the matter of text-books to be used, and subjects to be studied. We have clerical supervision in the matter of special studies not included in the regents' course. We observe our holy days without protest or interference from any one; we have our prayers and devotions, our catechism and our Bible history, and no one objects. There is no opposition as to our use of religious emblems. All this is left to the judgment of pastors and teachers. We retain them in every class room, and there is no question raised as to their presence." A similar arrangement respecting primary

and secondary schools would be acceptable to the friends of denominational schools. The denominational plan has been in us in Canada, in the provinces of Ontario and Quebec, almost from the beginning of the era of public education. The rights of the minority in each province are maintained by the British North America act of 1867 which is the constitution of the Dominion of Canada, since the federation of the provinces. In Canada there is opportunity to test the denominational plan successfully, as the minorities in the two provinces are reversed. In Lower Canada—the province of ment in a local paper) it would cost the city Quebec-the Protestant population is the minority, but in Upper Canada—the province of Ontario-the Catholic population is the minority. Before the federation each province had provided for the maintenance of separate schools for the minority. By the British North America act, constituting the federation, it was enacted: "In and for each province the Legislature may exclusively make laws in relation to education, subject and according to the following provisions: First-Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union; second all the powers, privileges and duties at the union by law conferred and imposed in Up-

Roman Catholic subjects in Quebec." HOW THE LAW WORKS. The law provides that not less than five persons, heads of families, within any school section of any township, village, town or ward, may convene a public meeting of persons desiring to establish a separate school in such section or ward for the election of trustees for the management of the same. Where trustees become a body corporate for the management of a school, or schools, as the case may be, they have the management of the separate school fund and the direction of the separate school or schools thus established, under the supervision of the Minister of Education in each

The separate school fund is derived from

per Canada-Ontario-on the separate school

and school trustees of the Queen's Roman

Catholic subjects shall be and the same

are hereby extended to the dissentient

schools of the Queen's Protestant and

the school tax, assessed against and collected from those who are duly registered as supporters of separate schools. The law requires that one, to be rated as a separate school supporter, must give written notice of his desire to the clerk of the municipality. In addition, the annual legislative grant to schools is apportioned according to the number of pupils attending each school. Except with regard to text-books, to religious instruction and devotional exercises, the regulations regarding inspection, etc., are the same for the separate and the public schools. How does it work? In Ontario there are but few separate schools for the Protestant denominations, presumably because th Protestant majority is satisfied with the public schools. The number of separate schools for the Catholic minority in 1891 was 289, with 639 teachers and 36,168 pupils. The total amount received by the boards managing these schools was \$320,386. Where the number of persons desiring separate schools is too small to admit of the establishment of such schools they may annex themselves to an adjoining district. The public school act, however, provides that "pupils shall be allowed to receive such religious instructions as their parents or guardians desire." In Lower Canada, Quebec, where the Protestants are in a minority, education is under the general control of the Council of Public Instruction. This council consists of two committees, one Catholic and one Protestant, The latter consists of fifteen members, who must be Protestant, ten appointed by the Lieutenant Governor in council, the other five are named by the first ten. The committee has entire control of the schools and public instruction of the Protestant portion of the population. The Superintendent of Public Instruction is bound to follow the frection of the committee. In Quebec all providing religious instruction as well as Taxpayers of a religious faith different from that of the majority of the inhabitants of that municipality may establish separate schools. which are supported essentially as in Ontario. If in any district the religious minority be too few to maintain a school they may annex themselves for school purposes to an adjoining municipality, and this privilege is conceded to even a single dissident. In Quebec there are about 1,000 separate schools.

The provisions for higher education are on the same basis of acknowledgment of rights; the grants for this purpose are divided pro rata according to the attend-I am not sufficiently acquainted with the school laws of England and Ireland to review their provisions for denominational education. I know, however, that such proislon is made. The state schools are largely under the management of the estabished church. Aid is given to denominational schools established by Roman Catholics and nonconformists, apportioned ac-

cording to results and attendance. OBJECTIONS CONSIDERED It may be asked, what are the things to which the advocates of denominational schools object in the system of public instruction now in vogue? There are sev-

First-The absence of religious training in the schools. Religious training, it is evident, the advocates of denominational education of a child. This training does not consist in the mere teaching of doctrines, nor in the exercises of prayer and devotion. These are necessary to form positive religious convictions and habits of piety, but not so much time is given to them as to weary the child. What make the Christian school are the moral atmosphere, the religious tone, the undefinable something in which God is acknowledged, the same varied influences which go to form the Christian home. The character of the school is drawn from the personality of the teacher, who stands as the representative of religion, the emblems of religion, the varied things that speak to the young mind of God and holy things, and which must pervade and animate the whole school life. The life moiding of a child is no easy task; it is a subject second to none in literature, and has engaged the best minds of the world. It is the thought of every good parent, it is the aim of the church, of the companions and the pooks we select for children-ought it not to be the thought of the school? The conscientious parent who holds his Christianity -whatever be the form of its creed-to be the most precious possession of his life must consider the formation of a Christian character in his child as an indispensable part of education and the most valuable inperitance he can give him. The impressions of childhood are the most lasting. It seems to me that to exclude the notion of God from the school room, wherein is spent so large a part of the molding time of life. is in effect to say that God and religion are good enough for home and church and Sunday, but are not to enter into the daily Second-Another difficulty, so far as the Catholic body is concerned, is the frequent bias, perhaps, unconscious, against the church, and sometimes against all religion,

of the pupils of that faith who were better The protest was a reasonable one, but had the effect of introducing an acrimony into the controversy entirely inconsistent with the theory of nonsectarianism. History is one of the branches which cannot be taught with indifference; upon the events of the middle ages, the sixteenth century and the philosophy of history no man with positive convictions can be neutral-he must veer to either one side or the other, and as with Christian history so with universal history.

Because of these things, and others which they believe to be real grievances, the friends of denominational education have to a large extent felt themselves excluded from the benefits of publle instruction, and have gone on to establish private denominational schools. With the Roman Catholic congregations, and with many of the Lutheran and some Episcopal congregations, the school is an essential factor in parish work. They maintain them while paying their share of the tax for public schools, which, from conscientious motives, they cannot patronize. I scarcely think that it will be believed that this large expenditure of money, labor and care is made for mere perversity That these schools are very well conducted was evidenced from the Catholic educational exhibit at the world's fair, and from the results of some competitive examinations in which the pupils of parochial schools were brought into competition with public

STATISTICS OF THE SYSTEM. Hoffmann's Catholic Directory of the United States for 1893 gives the following statistics of the Catholic schools: Number of schools, 3,587, with 738,269 pupils. The census of 1890 gives the number of teachers in denominational schools of all classes as 33,564, with 1,085,744, or about one-tenth of the total school enrollment in the United States. Of this number 626,496 were in the Roman Catholic schools, 142,963 in the evangelical Lutheran schools, the remainder among other denominations. In nothern Indiana, called the diocese of Fort Wayne, in 1892 there were seventy schools, with 8,225 pupils; in southern Indiana, called the diocese of Vincennes, there were in 1892 ninetyfour schools, with 13,269 pupils, almost unanimously with ten months of school. These figures do not include academies, colleges and orphan asylums. The schools in each | in order to do business, even with a maof the Indiana dioceses and the same in most dioceses are under the supervision of a diocesan school board. Teachers are examined, the text books and course of study are practically uniform in each diocese. In the city of Indianapolis the different parish school are teaching about 2,200 pupils. The cost of each pupil is about \$7.65 per capita. of Indianapolis of about \$70,000 a year additional were the pupils of the den tional schools sent to the public schools, to say nothing of the great cost for additional school buildings to accommodate them. The State therefore derives some benefit from the existence of private denominational schools, if estimated only in dollars and cents, and their existence is a fact which is taken into consideration by the authorities in making their estimates of public school expenses. When the trustees of the town of Haughville were getting ready to put up a new school building for that town a few years ago one of them came to me to ask whether a school would be opened in connection with the Catholic church then contemplated in that suburb and as to the probable number of pupils it would have. There is no disposition on the part of the friends of denominational education to force an issue upon an unwilling public. Many, if not most of them, would prefer to continue to bear the additional cost of private denominational schools rather than hazard the present peace and good feeling by an aggression distasteful to the majority. Nevertheless, it is a practical question, deserving of fair and impartial consideration. There are difficulties in the way. but they are found in every public question. Calm discussion by earnest men, tolerant of the convictions of others, will help to a solution of this question. Some of these difficulties are, I believe, only imaginary, such as the fear that the standard of education will be lowered by the denominational system, that racial and sectarian animosities will be intensified, that the formation of an "American" character will be hindered, and that there is something incompatible between secular education and religious instruction. I do not think that other countries have had any lowering of the educational standard by the denominational system; the pupils of the denominational schools are in manufacturing commercial and professional life about us and seem to be not handicapped. I do not find that they are wanting in love of country or in American spirit as compared with their neighbors, just as I fail to find that men are less tolerant of each others' religious opinions on Monday morning because they attended the church of their chosen denomination the day before, I am one of a family of eight children, no one of whom ever attended any other than a denominational school. Because of that I have never been compelled, like an alien, to adapt myself to the usages of the country-I am "native and to the manner born." I do not find those educated in denominational schools more narrow than their brethren, though their religious convictions may be stronger, and I hope that I am not wanting in tolerance of my neighbers' views. I trust that I hold my country in as much honor as the next and that I love it with as much earnestness, and that I am but consulting its

ultimate welfare by favoring the plan of denominational education. Pensions for Veterans. The applications of the following-named

Indianians have been granted: Original-George I. Tyler, Otwell; David LaBoutie, Vincennes; John H. Roswell, Elkhart, Increase-Alonzo W. Dunbar (deceased), Elkhart; Hezekiah Watson, Shoals; James Strickland, Francisco. Reissue-Alexander Zook, Spearsville. Original widows, etc .-Phoebe C. Dunbar, Elkhart. Mexican war survivors, increase-William F. Burford, To residents of Illinois: Original-Mans field H. Beatty, Chicago; Louis Adam Vogel, Belleville. Increase-Peter Rigolett, Coulter-James H. Fraley, Whitehall; Spaulding, Newbern. Original widows, etc. -Johanna Wedomsky, Chicago; Hallen Atherton, Thomson; Eliza L. Chandler, Pecatonica; Eliza J. Featherstonbaugh, Chicago; minors of Hugh Callaghan, Galena. Mexican war survivors - William Hicks. Increase-Mark Skelton, Danville Richard W. Morton, Liverpool; Jacob Mc-Murphysboro; Lemuel Swayze, Michael. Pana; Robert N. Howlett, Barry; Jacob Hurst, Decatur; Joseph Bunch, Flora. Mexican war widow-Catherine Weber, Pawnee. Survivors Indian wars-Thomas N. Parker. Flat Rock; Martin H. Fuller, Morea; Elijah

Try this for soft corns: Wet a piece of old linen with turpentine, and bind it over the corn. This should be done night and

A Marvelous Yankee Invention. Among the innumerable exhibits in the Manufacturers' Building at the world's fair there was one of such unique design that even in that wilderness of interesting things, it attracted much attention. It consisted of two wax figures, the one a girl, sitting, and the other a man, standing upon a simple platform. The man was leaning toward the girl as though he were explain ing to her the design of a small crescentshaped piece of rubber cloth which he held in his hand. More life-like figures than these were never seen in Mme. Tussaud's or any other exhibition of wax works in the world. Many people approached this group and look into the man's face, wondering why he stood silent. When they discovered their error they bit their lips and moved away, only to return in a little while to see what those wax figures meant. The figure of the man bore the countenance of Jared H. Canfield. the inventor of the famous Canfield seamless dress shield. The other represented one of the prettiest girls in Bridgeport, Conn .an employe of the factory at which these

The Canfield seamless dress shield itself is too well known to need description. Of the steady growth and the present enormous business of the company that manufactures them, however, the public knows but little. When the Canfield Rubber Company was organized, in 1882, its capital was \$10,000, and its plant consisted of one small building and a few machines. To-day, although the capital has been increased only to \$250,000, with a surplus of another quarter of a million, the company manufactures over four milllon pairs of dress hields every year, transacting an annual business of over \$1,000,000, and having head offices in New York, London and Paris. Mr. Ratcliffe Hicks, the president of the

shields are now made by the million-

whom he was instructing how to make the

company, is a man of remarkable business ability. His success is due, not more to the self-recommending article he set out to manufacture, than to his untiring and ingenious efforts to make every woman in the land give it at least one trial. In recognition of the appreciation of these women. which has built up the industry, Mr. Hicks has now announced a scheme by which a few of them will receive a token of the company's gratitude. To the three women who make the best guesses as to the number of shields sold: 1st, in the United States; 2d, in Europe, and, 3d, in all the world, in 1893, he offers a free Cook excursion ticket in teachers and text-books. I know of sev- to Europe and return. Or, if they prefer

VINDICATION

The Ex-Speaker One of the Best Pleased Men in Congress.

He Has Lived to See His Famous Rulings Indorsed by Democrats-Questionable Acts of Cabinet Officers.

WASHINGTON, March 3 .- About the

best pleased man in Washington these days

is ex-Speaker Thomas Brackett Reed, of

Staff Correspondence of the Indianapolis

Maine. He is not only the most absolute power on the Republican side of ...e House, whom all of the minority follows with great respect and no hesitation, but he is the best debater and the finest tactician in Congress. Mr. Reed has never felt or appreciated his power so much as now, and he never has had so much respect for the confidence given him. Above all this, however, which makes the big, bald-headed Republican from Maine most happy is the fact that every one of the precedents estabproceedings in the Fifty-third Congress. "It only takes time for horse sense to get its vindication," said Mr. Reed, the other day, when complimented by a colleague for having lived to see his complete vindication at the hands of Democrats, and a vindication so early upon the establishment of his action. Mr. Reed never takes any unction to himself in private conversation about the wisdom of his rulings and the subsequent action of the Democrats in being compelled to resort to his procedures jority of nearly one hundred.

In elaborating upon the decision of the Supreme Court, which upheld his counting of a quorum, Mr. Reed observed that the common horse sense of any man fit to occupy a public position would suggest the fact that a constitutional quorum comprised a majority of a legislative body present; that the fact that the majority of the membership were present was sufficient to prove the presence of a quorum, and the only question there was about the point made against him and which went to the Supreme Court was how that quorum known to be in the presence of the presiding officer should be ascertained when members refused to vote on roll call. "Why," said Mr. Reed, "a schoolboy presiding over a mock court would catch the idea that is was the duty of the presiding officer to count those present when they refused to respond to their names in order to establish the record fact that a quorum was present It is the primary function of the officer presiding to ascertain at the very outset of a proceeding whether a quorum is present in order to determine whether business can be proceeded with. When a meeting of directors of a body is called the chairman or president always casts about to see if a majority is present, and you know that officer learns whether there is a quorum present by counting them. That is the way the Supreme Court of the United States regarded my action when I counted a quor-

The lodgment of authority by the majority in this Congress with the three men who constitute the control of the committee on rules to bring in a rule, which is not debatable and must be voted upon immediately, fixing an hour when debate upon a subject will close, arbitrarily curtailing discussion, and the same power in the Speaker to arrest absent members and cancel leaves of absence, is looked upon by Mr. Reed as the most arbitrary power ever given a presiding officer. If the Fifty-fourth Congress, to be elected next November, is Republican, we all know who will be Speaker. Mr. Reed will have no opposition on the Republican side. His nomination will be by acclamation in the Republican caucus. He is about the only man in the House now whom the Democrats fear and respect with one accord.

Readers of current news must have taken notice of the fact that politicians have about quit the practice of denying newspaper rumors derogatory to their reputation. A Senator explains this by repeating a little conversation he recently had with ex-Senator Sanders, of Montana. Sitting in the office of Sanders one day the latter picked up a newspaper containing a very vigorous and serious attack upon him, a reflection upon his personal character. After reading it. Sanders observed: "That is a pretty sharp attack and very serious charge, isn't it? "Yes," replied the visiting Senator, "and if I were you I would deny it." "Why deny it?" queried Sanders. "Because," said the ex-Senator's friend, "a man of your good reputation and char-

acter should not let such a charge stand against him." "That is true," said Sanders, "but I shall not deny it. I know it is a serious thing, and it is a lie out of whole cloth. Furthermore. I could deny it in a very few words and could clear up the impression it has created against me." "Then I cannot see why you don't deny the statement. "Simply because," said Sanders, contemptuously, "if I should deny this the next charge they brought against me might be true, and I would not want to try to deny that. A smart politician ought never to deny lies published against him, as he would have no place to stop when a truth was published without exciting suspicion

and emphasizing that truth." The publication of the fact that Secretary Hoke Smith had brought from Atlanta a colored woman to make pastry or prepare 'possum in his private house, and in order to induce her to leave her Georgia home had placed her Republican husband upon the pay rolls of the Interior Department, thereby making much indignation and trouble among the Democratic darkies in Georgia, has caused the Paul Prys of Washington to take a peep into the domestic affairs of some of President Cleveland's Cabinet house-

The other day a Chicago newspaper published a special from its Washington correspondent to the effect that there were maintained at the expense of the government a pair of handsome Kentucky horses, a double carriage and Victoria, with the coachman, footman and other accoutrements, for the social benefit of Mrs. Carlisle, wife of the Secretary of the Treasury; that beside there was employed at the Carlisle residence ; colored man borne upon the pay rolls of the Treasury Department who looked after the social engagements of the wife of the Secretary, and that the son of the Secretary who is the gentlemanly and popular chief clerk of the department, was supporting for his private benefit a saddle horse and coupe and coachman, all at the expense of the government. Your correspondent, believing that the punctiliousness and scrupulous character of Secretary Carlisle would not permit of such a proceeding, made extensive inquiry into the fact of these assertions and was surprised to be met with the blunt admission of every statement. It is all true. The defense is that "these things have been customary with Cabinet officers and the government is put to no extra expense by these things."

An officer who has been in the employ conspicuously, of one of the departments for nearly a quarter of a century tells me that there are more men and women borne upon the pay rolls of the eight executive departments now doing domestic and society work at the houses of Cabinet officers three times over than at any other period within his knowledge. He says that in the Treasury Department alone there are eight or ten horses owned and fed by the government and as many coachmen and footmen borne upon the pay rolls who do nothing but attend to the comforts and wishes of the officers of that department; that draw their pay from the government are doing service at the private houses of offiborne upon the pay rolls of departments as charwomen, who do all sorts of chores

There are probably twenty men about Washington to-day who frequent the corare seen so much upon the streets that marks, which his friends are prone they are regarded by their friends as being totally out of employment, and yet draw large salaries from the departments. Ap- 1 parently they render no service and their positions are sinecures. I am told that more than one-half of the higher officials in the departments, including the heads of bureaus, are daily shaven and have their boots blackened and creases made in their trousers, and have their beavers polished by dark-skinned gentlemen borne upon the pay rolls of their respective departments. If it were possible I presume they would

nues, amounting to nearly \$500.000 daily. the traits and peculiarities of well-known another story.

# RETURNED

From New York have our buyers, and we are getting in the greatest lines of New Spring Goods it was ever our pleasure to show. Our

## GREAT SMOKE DAMAGE SALE

Cleaned out every dollar's worth of goods in the house, and we are starting with an entirely new stock of goods. You have all heard of the trade depression in the East. We had money and wanted goods. The manufacturers had goods and wanted money. See!

# that every one of the precedents established by him during the Fifty-first Congress and so roundly denounced by the Democrats has been fully vindicated by the

Offers new spring goods at the lowest prices ever heard of.

#### NEW DRESS GOODS

Yard-wide double-width new style 50c Illuminated latest style Figured in our double-width Cashmere...... 40-inch all-Wool Cashmeres in new Spring Colors, regular 50c goods .....

#### NEW DOMESTICS

Best Indigo Blue Prints, new Spring Styles.... Best Black Prints, New Spring Styles. Best Turkey Red Prints, New Spring Best Fancy Prints, all the Latest Designs.... 100 New Spring Colors have been added to our line of regular 75c Silk Finish Henriettas and we have decided to sell them at..... An elegant line of 46-inch wide Epengenlines, worth \$1.25 a yard, at ..... 89c We will have on sale by about Wednesday an entirely new line of colors in Read's Genuine Lansdowne and at the lowest price. A New lot of those elegant Black Silk Gloria Dress Patterns received and we will continue selling them at ..... \$4.00

#### NOVELTY DRESS PATTERNS

Are arriving every day. The goods are very fine and our prices will be found 50 per cent. less than farther up street. It will pay you to walk two blocks and examine these goods.

#### NEW SILKS AND SATINS For spring are here.

121/20 extra wide New Spring Style 121/2c Louisaines new styles in Greys and Blues..... 81/20 Best Light Shirting Prints, New Spring Dress Ginghams.....

French Chambray Dress Style Ginghams at..... sale at..... 25c French Ginghams, 32 inches wide new styles.... Fast Black Sateens regular 15c New Dress Style Sateens, Spring 18c line of new plain color Sateens, all the Fancy Shades at ...... Our line contains everything that is new and desirable.

#### CLOAKS

For Spring are elegant. Our line of Capes and Jackets will be found very elegant We bought nothing but the latest designs and it will pay you to wait until the end of the week when we expect to have them on display.

### MILLINERY

Our Milliner will be found to the front with a superb line of New Spring Headwear. You can save a great deal of money buying your Hats of us.

#### SHOES

Are lower than ever. New Spring stock has arrived and you will find us prepared for you. Our guarantees can be depended

#### OUR NEW LINENS

Are arriving, but we have not yet had time to arrange them all. We will have everything ready however by Tuesday. We mention a few special drives: Best Unbleached Twill all-Linen Crash worth 121/2c, for..... Regular &c all-Linen Crashes at ...... Good Crash at..... 3346 Fancy Turkish Towels at ..... Great bargains will be shown in Table Linens at 14c, 19c, 25c, 33c, 39c, 42c, 50c, 69c, and 89c a yard. New Spring Curtains will also be placed on sale, both Lace and Chenille, at about one-half of former prices.

# THE STAR STORE THE STAR STORE

194 and 196 W. Washington St.

194 and 196 W. Washington St.

will have exhausted the \$36,000,000 in hand above the reserve fund, and that we will have resumed the consumption of the \$100,-000,000 of gold reserve. Then another bond issue and sale will be necessary. In other words, it is calculated that a second bond issue will be necessary before the 1st of May, as it is not the intention to permit the gold reserve to be disturbed when it is known that the second bond issue will be necessary. At the present rate of revenue receipts and expenditures the annual deficiency is

approximately \$80,000,000. This would continue under the operation of the Wilson tariff bill were it not for the fact that we are to have an income tax and increase of the taxes on whisky, cigarettes, etc. With these provisions, it is calculated that the receipts of the government under the new tariff law will be equal to the expenditures; but it will be some time, probably four or five months, before the new tariff law will be in condition to take effect. It is not the fact that the commercial interests of the country are at a standstill that the Democrats in Congress are anxious to hasten the new tariff into law so much as a desire to escape a second bond issue. P. S. H.

### JONES AND HIS EXHILARANT.

Jones is himself again. He has fully reception accorded him on his visit to Chicago a few weeks ago. In speaking of that event now he does not say: "Bisshycago, by gee! Seen bzzrt!" which he has since translated to mean, omiting the emphasis: "Been to Chicago. Seen blizzard." He now tells a rational story of his experience in the memorable storm of Feb. 12, but as it does not differ materially from the narrative printed two weeks ago, it will not be repeated here. One correction he desires; he denies having seen Boreas and Hiems in flesh and blood. He has no doubt they were there, but he does not want to be quoted as saying he really saw them. These prefatory remarks, while having little to do with the present story, are essential in showing that Jones is really himself again, and in attesting the genuineness of the Jones hereinafter mentioned. For ing treasured in the memory of the community in which helives. That Jones is well known in Indianapolis, and, as once stated, is the idol of his friends. They all worship at the shrine of Jones. It could not be otherwise; for Jones is the personification of bonhomie, with just enough Bohemianism in his ways at times to endear himself to newspaper people and others with whom he comes in contact. To some persons he appears to have one overweening fault; an irrepressible desire to talk, But that fault, if it is one, is forgivable in Jones. His loquacity is of the kind that entertains, that does not weary. To most people a recital of the common, everyday occurrences in a man's life would be tiresome. But no one ever tires when Jones recounts his daily experiences. Not because he has attained fame as a raconteur-he is too truthful for that-but because of the minuteness with which he details his doings from sundown to sunup. And here it is proper to state that Jones is seldom on the street till the monument casts a long four or five men and as many women who | shadow to the eastward; to be particular, he sleeps during the day. Therein lies the cials of that department. Furthermore, he | secret of part of his popularity. When says that he knows of women who are other people are worn out with the labor of the day, Jones comes from retirement at the private residences of departmental fresh as a bunch of lettuce from a gardener's forcing-house. It is then his loquacious trait is apt to display itself, ridors of the Capitol and the hotels and especially if provoked by inquisitive remake for the purpose of starting him going. Everybody listens, for his words are both instructive and amusing. On rare ocmanly way that the victim is seldom aggrieved. Indeed, there are instances where the victims have felt honored in being pasquined by Jones.

Some reader who has followed these lines

thus far may think there is too much

Jones and not enough story. But peop

men has been lost to history because no scribe thought to treasure it while the subject was living. And now let there be recorded something which Jones believes should earn for him at least one rung in the

ladder of fame. Soon after Jones returned from Chicago he disappeared as if by magic. A week later he was back to his old haunts. Ha said he had been to the country, and as his appearance did not suggest Plainfield or Dwight his story was believed. To his intimates, however, he seemed to have lost his usual sang-froid. Two days after his return he was himself again; a little more so, perhaps, for there was a merrier gleam in his eye than usual and he stepped a little prouder. Indeed, he had the self-satistled air of a millionaire and public benefactor combined. And no wonder. He had discovered a secret-rather, had invented something-that was worth millions to himself, besides being a blessing to mankind, To the Doctor, a bosom friend, he gave an inkling of his discovery, and the Doctor not wishing to keep the people in ignorance of a matter of so much moment to humanity,

decided to enlighten the world. Jones's discovery is this: A substitute for alcohol and all liquors containing alcohol, It is not an antidote for drunkenness, for if his discovery proves to be all that is claimed, there will be no drunkenness, There will be no need of prohibition or local pouch laws. Beer saloons, grog-shops a liquor stores will go out of existence, and clubs will no longer be compelled to smuggle in supplies for the buffet For years Jones had made the drink habit a study, and it is even intimated that in the pursuit of knowledge he had tasted all liquors and learned their effects on the

brain, stomach and body. No reproach should attach to Jones for doing this; the end justified the means. Jones's first idea, when he began experimenting, was to discover some way to condense liquors having alcohol for a basis, but he found alcoho could not be reduced or solidified. His object was to decrease the bulk of a certain quantity of liquor so that ten "drinks" in a dry state would not occupy more space than one in a liquid form. That would have been simply a convenience to the consumer and seller. As Jones progressed in his investigation he became imbued with the idea that drinking had evil effects. He believed most men drank liquor for the exhibaration it pro duced; not because it wrecked mind and body. So Jones directed his efforts toward finding a harmless intoxicant. This required months of patient experimenting, but at last he was rewarded. When he went to the country it was to obtain quiet to think out a plan for utilizing his discovery. He was not successful and came

back to the city. Here he consulted the best works on chemistry and finally found He has determined to put his intoxicant on the market in the form of lozenges. They will be made of all grades of strength and flavors. There will be a treble X for the man who was wont to take three fingers of "booze," flavored just like the "old stuff;" one of medium strength and another of the "pony" kind. There will also be lozenges to taste like bourbon, rye, gin, rum, sherry, claret, port and other wines, and even the seductive mixed drinks, cocktails and champagnes will not be forgotten. Some people are hard to wean from old customs. Jones has taken care of this class. He will also have his preparation put up in liquid form, A drop will be sufncient to convert a glassful of water into any kind of drink that may be desired. At banquets and other festal gatherings various drinks may be prepared in bulk and even bottled and charged with gas to imitate the liquors of old. But the popular method of taking the intoxicant will be its dry state. It can be carried in the pocket or in a box resembling those used by snuffers or tobacco chewers. Jones is even now considering a plan for donating a beautiful silver or gold box to each purchaser of a profitable amount. On these boxes will be

engraved the words: JONES'S EXHILARANT. Each lozenge or bottle of extract will be accompanied by a duly signed guarantee that the exhilarant will cause nothing worse than a slight ebullition of spirits, an enlivening of the person who uses it. Big heads and red eyes will become things of the past when Jones's exhilarant comes into general use. Distilleries will close, saloons vanish, and Uncle Sam will be forced to restore the protective tariff to make up for the loss of the whisky tax. With protection assured forever, industries will revive to their past greatness, and the idle be given work. With no prospect of free trade the Democratic party's mission will have ended; with prosperity reigning, the calamity-howling Populists will have no inent hash house.

It is figured that within twelve weeks the expenses of the government above the reverse of the government above the